

40th Annual Convention, Chicago, August 28-September 1

The MESSENGER

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Sydney

BY A. P. WARRINGTON

OUR ship sails slowly down the harbor. Headland after headland, jutting out finger-like, is passed, and soon there comes into view the slope on which The Manor is situated. There it is, long and gabled. We wave. We are answered. Some one remarks that they are waving a sheet. It is big enough. In a few minutes we pass out of sight. We are between the Inner and the Outer Heads. Far in the distance behind us and within the Inner Harbor stands out the Balmoral Star Amphitheater. We send the thought of farewell to it, and one of admiration to the resolute woman who created it. Soon we pass the Outer Heads and are well out to sea. And so the curtain falls for us on the scene of one of the most important and wonderful Centers in all the world.

But Sydney as Sydney is not strikingly attractive. There is no charm in its architecture, no imagination shown in planning the city. Had there been, the natural beauties of its harbor—one of the loveliest in the world—could have been utilized to make the city one of matchless beauty. Even as it is it ranks high among the beautiful cities of the world; but this is due to

what Nature has done far more than anything that man may have accomplished. The climate might be thought a desirable one by most people in America, outside a few favored spots.

The theosophical activities are excellent. Theosophists there have accomplished much. Notably, they have erected a many-storied building in the business district as a self-sustaining home for their activities, and they have bought a church and a Masonic hall large enough to fulfill requirements for years to come. In spite of these and other excellent arrangements, and the fine and industrious groups of members that one finds there, one can but say that all this is not what draws theosophical visitors to Sydney. What is it, then, that makes earnest members come thousands of miles to Sydney and remain weeks and perhaps months from their homes and occupations? It is in reality what is known as the Sydney Center, the nucleus of which is "The Manor."

The Sydney Center is intended to fulfill a very definite purpose in the Southern Hemisphere, more especially of an esoteric nature. As such it would naturally attract

a certain dedicated type whose chief object in life was service to the race, and who had the faculty of becoming an integral part of a working group wherein substantial harmony and understanding were essential.

The Manor is the present nucleus of that effort. The visible impulse that goes out from there is that of work—work for the Theosophical Society, work for Co-Masonry, work for the Liberal Catholic Church, with an attitude of ever-ready service to the world. There are no drones made in The Manor, and the most remote from being one is none less than its Head, who not only has been doing an amazing amount of work for a man of his years in all these departments, but has been, and still is, laying the world under his lasting debt by writings which every Theosophist is eager to read. If you could be such a thing as a hovering watcher, you might every day see Manorites on the little ferryboats making their way back and forth, to and from the city, and some days, many times a day, attending one or more of the various activities to which they are dedicated; and this in addition to the many activities they participate in at The Manor itself.

But withal there is a quiet, peaceful current of beneficent power flowing through The Manor that characterizes it as one of the greatest esoteric Centers of which we know anything. There the purposeful visitor soon feels subtle changes coming over him; unperceived qualities coming to the surface—some to be deracinated, some to be developed. Is it that, at such a place, it is easier for Master and pupil to reach one another; that one is bathed too in a mighty well-spring of subtle power flowing up from unseen sources of divinely beneficent purpose? No doubt. But even so, one wonders how much of all the blessings given would be felt but for the presiding presence of him, physically there, of whom our President has spoken as having no peer in knowing the ways of inner training. Certainly one brings away from a many months' visit a feeling so deep in reverence for and gratitude to him that there isn't much place for doubt as to his part in the scheme of things at the Sydney Center.

Just now the work of the Center is being greatly augmented by the presence and work of Bishop and Mrs. Arundale.

As the newly elected General Secretary of the Australian Section, Bishop Arundale has become intensely interested in "theosophizing Australia." To this end he is organizing all the forces at his command. Soon a public magazine is to appear under his editorship—*Advance Australia*—which is to reflect his plans for permeating that fair austral land with brotherhood and the spirit of service. Adyar House is to be crowned with a radio of first-rate importance which is to spread the theosophical message far and wide. A printing press has been acquired and has been placed under the able management of our clever young friend, Stanley Rogers, son of our own General Secretary. An effort has been begun to study the lives of the great, led by Dr. Arundale. There are plans for the youth movement, for education—indeed the new General Secretary is all but bursting with plans for the attainment of his ideals for his newly adopted country. And what energy and tireless zeal he is putting into his work! And what rare ability!

During my visit I stopped a brief time in The Manor, but soon joined our American party in an adventure in cooperative housekeeping in a lovely cottage near The Manor. We were: Mrs. Rogers and Stanley, the Bishops Cooper and Tettemer, Senor Ros and myself. Never there was a more joyous household and never one whose duties were done so cheerfully and happily. Details are not necessary to the tale, but each one of us fell to his self-appointed task in the most natural way until every essential was fulfilled each day with a loving interest—a living example of what cooperation could be, if we would but have it so.

Thrice have I been to Sydney, now, and as I look back on my visits and the lovely friends I have made there, I think I must feel somewhat as the Mohammedan does toward Mekka—that he longs to make pilgrimage after pilgrimage there till the day comes when he shall be gathered unto his fathers.

Long live the Sydney Center!

Why Manifestation?

By RICHARD G. TYLER

ONE of the difficult questions frequently asked of the Theosophist is, "Why does the Monad put down the Ego, and the latter the personalities, into a world of matter with its trials and its limitations, in order to unfold the inner God? Why was man not created with active rather than with passive God-qualities?" This is a question of particular interest to the philosophically-minded student. While not attempting its answer, it is thought that analogies may add to one's understanding of the purpose of and necessity for manifestation.

When first emanated from the Logos, the Monad has all the capabilities of Deity, but as these are its everyday experiences, it is not particularly or directly conscious of them. In fact, the Monad probably cannot realize that it has been emanated from, or in any way separated from, its Source, and its various activities would be but the activities of the Logos. It could not think of itself as an entity or individuality, or realize that a separating film had come between the Logos and itself. It is necessary, in order for it to become an independent entity, that its consciousness must be turned inward upon itself so that it may be able to radiate God-qualities from itself, a Logos, instead of being only an emanation or radiation from a Logos. Self-realization then is the purpose of its evolution, so how may this Self-realization be brought about?

As an analogy let us consider a ray of light emanated from the sun. We cannot consider it as a separate source of light or, by enclosing it in a compartment, have it shine forth as a center of radiant energy. In other words, it is only a radiation from the sun just as the Monad is a radiation from the Logos and has no separated existence.

But let us try to enchain or place limitations upon this ray of light by entangling it in matter, and see if in this way we can shut it off, in a way, from its source. Suppose our ray falls upon a leaf of a tree. The atoms of the elements in the soil are brought up into the leaf by the sap, and these are by photosynthesis bound together into molecules of cellulose which build up the woody structure of the tree. The sunlight remains as the energy forming the molecular bond which holds together the atoms of carbon, hydrogen, nitrogen,

etc. It has been entangled in matter or immersed in manifestation in a physical vehicle: wood-fiber. But now let us make a torch from a piece of the wood and burn it. The intermolecular bond is set free and we see it manifesting as fire. As it is released from its entanglement in matter, it in turn releases the atoms of the individual elements and also radiates heat and light. Thus has the ray which came forth from the sun become itself a center from which radiations go forth, itself a source of light, of heat, of energy.

And so must the Monad entangle a part of itself in matter, so that these limitations which hinder and impede its perfect expression of itself will attract its attention, and through their conquest will turn that attention inward so that it will begin to think of itself as a separate individuality.

Such, then, is the purpose of limitations, of external impacts, of manifestation; for a consciousness of one's limitations must necessarily contain an element of Self therein. This is the story of involving life; and it is the change in the environment of which we are conscious. We do not realize our motion as the earth whirls through space at a terrific speed; but should there be a change in that velocity, we would be aware of it immediately. We may not notice the air about us till some change in motion, in temperature, or in condition, focuses the attention upon it. We are conscious, not of motion, but of changes in motion. And the Self is not conscious of "being" until it first becomes conscious of "being something."

Lastly, after this illusion of the separated Self is built up sufficiently, so that the Monad may act as a center from which the God-consciousness radiates, this result of experience in manifestation must be conserved by being stepped up stage by stage to the plane of the Monad itself. In other words, the Self turns back toward its source and we have the evolving life stripping off veil after veil, overcoming limitation after limitation, till at last it gains a Self-consciousness which is the sum of the Monad's original God-consciousness and the Self-awareness learned through its experiences in manifestation. And thus comes into being another Godhead, another Logos, who, while being in some mysterious way entirely one with the Logos from whom He came, can emanate Monads and bring a universe into manifestation.

Welcoming Dr. Besant

The meeting to welcome Dr. Besant and Mr. Krishnamurti upon their arrival in New York will be held at 8:15 P. M. on Thursday, August 26, at the Princess Theatre, which is on 39th Street just west of 6th Avenue. It is hoped that there will be a good representation of Theosophists in attendance. Those who wish to take their dinner in the vicinity of the theatre that evening will

find vegetarian food at Truffod's restaurant at 153 West 44th Street.

I have tried to understand why it should be considered a kind of credit and a handsome thing to belong to a human race that has vivisection in it.
—Mark Twain.



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The Press Attitude

AN impressive thing about the December announcement by Dr. Besant, that Mr. Krishnamurti is the chosen vehicle of the World Teacher, is the attitude of the press of the world. There have been many announcements in the past, relative to the second Coming of the Christ, but they have been either received with amusement or ignored as too trivial for notice; for they have been put forward by people whose well known religious theories were regarded as wholly fantastic, or by individuals who were believed to be mildly demented. In the present instance, however, and for the first time, the announcement comes from a woman famous for her mental and moral attainments. For a half century her lectures and her books have been proving to the world a wisdom and a sanity that gives her a tremendous influence among all classes of people. Her wide reputation for sterling common sense in the ordinary affairs of life makes of her remarkable announcement a wholly different thing from any other that has preceded it. It is a challenge to the intellectual world—a world immersed in materialism and stricken with a mania for wealth and power.

The reaction of the press to this startling interruption of the even flow of self-satisfied mundane life is exceedingly interesting. One would naturally expect broadsides of ridicule and sarcasm, for the press has never spared those who dare to introduce revolutionary ideas into the intellectual world; but, strange as it may seem, there is remarkably little of caustic criticism. Hundreds upon hundreds of columns of space have been given to Dr. Besant's pronouncement but, with rare exceptions, it has been handled by the press with an air of respectful impartiality.

While there have been a few regrettable things they are largely due to the unfamiliarity of the press with such matters, rather than to any feeling of hostility. This lack of knowledge of both the principles and persons involved has, however, been somewhat overcome by the skillful work of some of our New York members, and it is greatly to their credit that so favorable a presentation of the essential points in the case has appeared. Among other very widely read publications the *Literary Digest* gave much space to Dr. Besant and Mr. Krishnamurti and it was about nine-tenths favorable. Copious excerpts from *At the Feet of the Master* were given and certainly nothing else could have so strengthened the claims of Dr. Besant or could have been so effective in giving pause to flippant criticism. When the possibilities of damaging newspaper comment on such a subject is considered the attitude of the press has been nothing less than remarkable and, with a very few exceptions, surprisingly fair.

Pure Sophistry

ONE bit of very plain occult teaching is that a virtue in excess becomes a vice, yet it appears to be a point that many of our members find it hard to grasp. A common case is this: a non-member is invited to occupy the Lodge platform and he abuses the privilege by criticising and sometimes insulting some of our International leaders. Instead of meeting such a breach of the rules of common decency with the swift rebuke it richly deserves we hear members actually protecting the offender with the plea that it would be unbrotherly to interfere with his liberty of speech! They seem

to be quite unable to distinguish between liberty of speech and abuse of hospitality. If you invite a stranger into your house, thinking him to be a gentleman, and he proves to be a blackguard who shocks the ladies of your household with the profane and obscene language of the underworld, you would be guilty of no violation of fraternal principles if you turned him out. On the contrary you would be untrue to your highest duty to your family if you did not.

Now, our Lodge room is our theosophical home and if some boor is unfortunately invited into it to speak, and then violates the rules of decent behavior and begins to air

his prejudices against prominent Theosophists he should be promptly called to order and never again be given an opportunity to repeat the offence. To tolerate such things is not merely disloyalty to our superior officers but utter blindness to wholesome procedure. In considering brotherly treatment we should not forget that our first duty is to extend it to our absent brothers who are the victims of the cowardly attack, instead of becoming a contributor to the assault by protecting and sympathizing with the offender.

L. W. ROGERS.

Activities During Convention

While we are awaiting word from Dr. Besant before definitely deciding all the details of the Chicago program, the tentative outline is as follows:

Saturday, registration and greeting of friends; Saturday evening, reception at the Sherman Hotel for Dr. Besant, Mr. Krishnamurti, and others.

On Sunday morning Dr. Besant will give the sermon in the Liberal Catholic Church service, and in the afternoon she will lay the cornerstone of the new Headquarters building at Wheaton, Illinois, with full Co-Masonic ceremony. (Don't forget to send in the dollar for your round trip ticket including bus both to and from Wheaton by August 15.)

Sunday, Monday, and Tuesday evenings are set aside for talks to members only by Dr. Besant and Mr. Krishnamurti.

On Monday the business session, with Dr. Besant presiding, will be held. In the afternoon the pictures of the new Headquarters building will be shown.

Mr. Arleigh B. Williamson, professor of public speaking and dramatics at the New York Uni-

versity, will give a rendition of the "Rubaiyat of Omar Khayyam."

The moving pictures taken at Adyar during the Jubilee Convention will also be shown.

Tuesday morning theosophical activities will be discussed, including the Educational Fraternity and World-University, and the Round Table. Most of the afternoon will be given over to the Star, with Mr. Krishnamurti presiding, and an hour will be devoted to the Theosophical Order of Service.

Dr. Besant will probably address the Young Theosophists on Wednesday morning, and the Co-Masons in the afternoon at Washington Hall. Some Forum discussions will also take place on that day, which concludes with the banquet at 6:45 P. M. in the Convention Hall at the Sherman.

Many will probably want to stay for Dr. Besant's lecture on Thursday afternoon, Sept. 2, at the Studebaker Theatre, and the hotel management has agreed to take care of them.

We say to you, come to Convention if you can possibly arrange to do so for it will be the biggest and best one so far in the history of the American Section.

Doorkeepers Wanted

As the problem of the doorkeepers at the Convention will require the cooperation of a number of the men, special arrangements are being made to organize this work, so that each volunteer will find it easy to serve his place on the schedule. This work must be carried on systematically. Volunteers are asked to call at the Information Desk at Convention for a printed notice of a meeting on Saturday afternoon, Aug. 28, for ushers and doorkeepers.

The Convention Banquet

It has been decided to open the banquet to T. S. members and their close relatives, such as husbands and wives, sisters and brothers, sons and daughters, who may not belong to the Society. Therefore, when you buy your banquet ticket upon arrival at the Sherman Hotel after you have registered, you may also buy one for a member of your family if you wish. The price is \$2.00 each.

Want to Go to China?

The following letter is from Miss Dorothy Arnold:

Shanghai, June 8, 1926

Dear Mr. Rogers,

I have just returned from an extraordinarily interesting trip to Nanking, where I had the opportunity of visiting all the most important educational establishments. As perhaps you know, Nanking is one, or rather, the chief educational town in China. All the big universities and colleges are situated there. My visit of inspection has certainly given me some food for thought. More and more I am convinced that we have got to have as principal a professional educationalist—someone who has graduated from some one or other of the big American universities and so can raise the level of the school and adequately represent us on the Chinese Educational Association, where I am very sure our influence will make itself felt. This is really most important.

The Christian Missions have their Association, and our influence would be paramount with the really national Chinese Educational Association, and we should not neglect the door that is opened to us there. Until we have a principal with the necessary qualifications (degrees, etc.) we have absolutely no standing. If there is a possibility of some such person taking over the principalship next fall it would be splendid. I could work with her and initiate her in all the ways and psychology of the Chinese, and together we could give a tremendous impetus to the school. I anticipate two hundred students next term, and really

this does call for some consideration and help from our Society. I look to America, because really the Chinese adore the Americans and there is a great link between these two nations. It would be futile to get over an English principal, and the Chinese would laugh at an Indian one and promptly leave the school. China turns to America and how can one possibly combat this inclination?

Going down in the train I had an intensely interesting conversation with a Chinese gentleman of the most refined type. As a result of our conversation, which covered every department of life, he is sending both his nieces to our school next term. He is removing them from St. Mary's as he says he so objects to the subtle proselytizing that goes on, and is so thankful to know that a school such as ours exists. He says that there are no schools but the Mission schools where the children can adequately be initiated into Occidental culture, and he is sure that when we become known we shall have an immense success.

That is why I am anxious to get a footing in the Educational Association for then we shall immediately become known far and wide. It is a magnificent opportunity for someone, and I think it would be a beautiful thing that America should provide China with the person who would influence her educational ideals. I have no degrees and have not graduated from any college, so that it is impossible that I remain indefinitely at the head, and neither can I obtain a footing in the Association.

With all my best wishes and apologies for troubling you,
D. M. Arnold.

Training for Service

Mary E. Patten, authorized by Miss Ethel Bret Harte as instructor of her system of health-building rhythmic exercise, known as Rhythmic Unity of Breath and Gesture, announces that until January 1, 1927 she will be on leave of absence from her usual work in Boston and will be free to visit Lodges in the eastern part of the Section who may be interested to form classes in physical training.

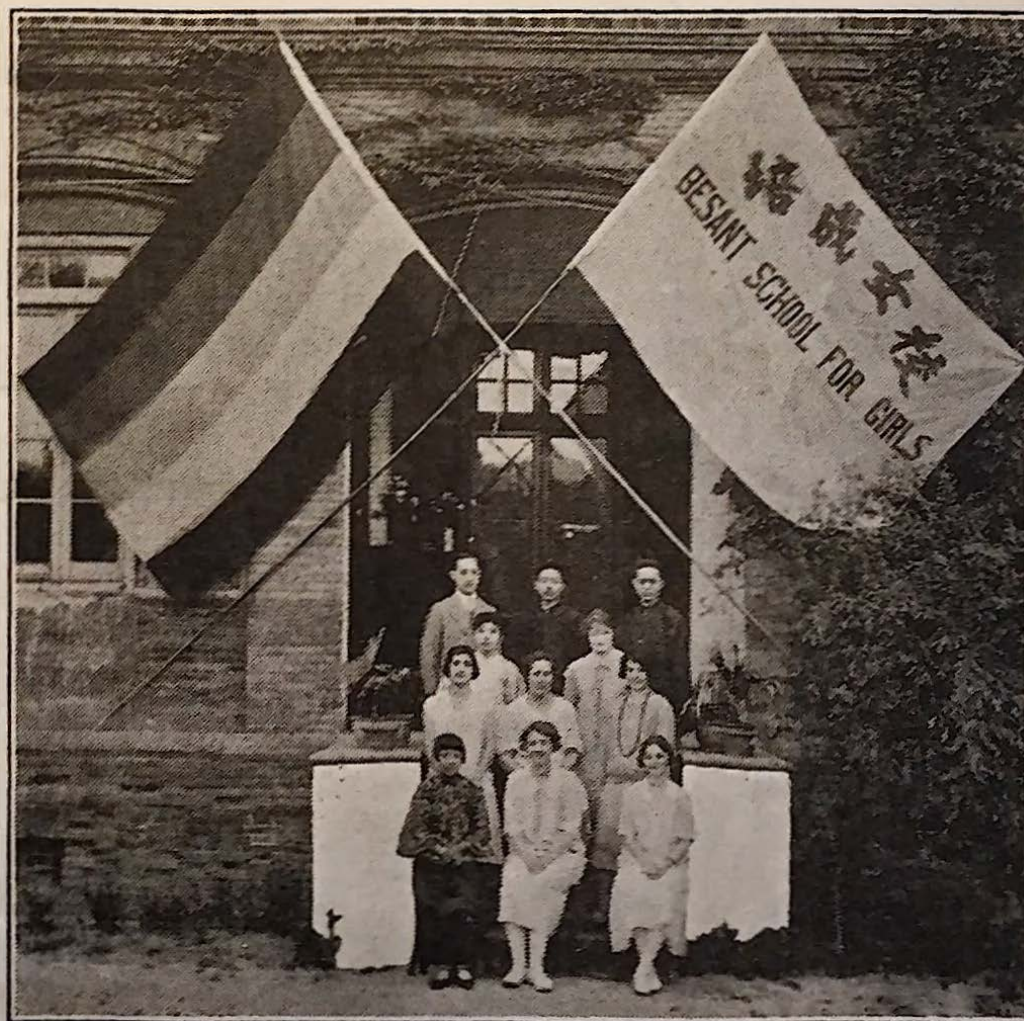
These beautiful exercises are approved by physicians and endorsed by theosophical leaders in England. Mr. E. J. Burton has taught them at educational conferences, at Star Camps and at the Adyar Jubilee Convention. The following quotation from Geoffrey Hodson will indicate their value to T. S. members:

"Having studied from my own particular point of view Miss Bret Harte's system, I consider it most admirably adapted to the work for which it is designed. The most characteristic effect appears to be the co-ordination of the different vehicles of the consciousness. . . .

"...Further, I regard the exercises as performing a truly spiritual function in that they enable the Higher Consciousness, the Ego, to obtain control and to flood the vehicles with Divine Light. The system appears to me to combine the advantages of true meditation with rhythmic and harmonious exercise of body; their inherent beauty cannot but powerfully purify and uplift the mind and emotions of all who practise them."

Mrs. Patten will attend Convention and will be prepared to give further information to those interested.

It is a heretic that makes the fire,
Not she which burns in't.—*Shakespeare*



BESANT SCHOOL FOR GIRLS — FACULTY

Another Theosophist Arrives

An announcement card, bearing the theosophical emblem, has been received at Headquarters, stating that "Joyce Holt arrived on the physical plane, July 11, 1926, in the care of Mr. and Mrs. H. Landon Holt, of Service Lodge, New York City."

The September MESSENGER will reach our readers about a week or ten days later than usual. It will be held up for the Convention report.

Correcting the Press

THE General Secretary of the Theosophical Society in England says he has adopted the policy of merely correcting misstatements of fact in the press, but of never entering into controversy. A letter written to the press by a member is reprinted, and it contains some points that may be usefully read in the United States. Excerpts follow:

"What is stated about sundry happenings at the Society's Convention at Newport three months ago, is not wholly accurate, and is certainly incomplete. But as this is past history, I do not propose traversing all the old ground. It is enough to point out that, so far from this being the occasion of Dr. Besant's first pronouncement upon the subject of a World-Teacher, she has been proclaiming her belief in His Coming for over fifteen years. But never does she use the term 'Messiah,' the meaning of which is wholly foreign to her thought. As your readers doubtless know, the word 'Messiah' means literally 'the Anointed One,' but among the Jews it carried also the connotation of 'Savior' or 'Deliverer,' for whose advent they looked to free them from their oppressors. Dr. Besant does not believe in anything of the kind. Her critics have thrust the word 'Messiah' into her mouth, and

the press, perhaps a little unthinkingly, has followed suit.

"As already stated, what Dr. Besant really proclaims is her personal conviction that a great spiritual Teacher will shortly appear, and that Mr. Krishnamurti has been chosen as the human medium through which His spiritual message will be given to the world. In preparation for His expected Coming, the Order of the Star in the East was formed in the year 1911. The Theosophical Society, as such, is in no way committed to a belief in, or acceptance of, such a Teacher. Some of its members have joined the Order of the Star; others, including myself, have not, and no pressure has ever been put upon us to do so. The one thing needful for membership of the Theosophical Society is acceptance of its first and only binding object, which is to form a nucleus of the Universal Brotherhood of Humanity.

"Dr. Besant's view of the Teacher's message is not that a new religion will be proclaimed, differing from all those which have gone before, but rather that the various world-faiths should be comprehended in a great synthesis, wherein each will sound its individual note, yet in harmony (not uniformity) with all the rest."

Young Theosophists Summer Camp

The Second Annual Young Theosophists Summer Camp will be held this year right after Convention, at Pell Lake, Wisconsin. The site is pleasantly located, being about 65 miles by railroad from Chicago — a two hours' trip — and about five miles from Lake Geneva. The scenery is restful and pretty.

It is imperative that all reservations (accompanied by a small deposit) should be sent to the Camp Treasurer, Miss Arley E. Cropp, 154 North La Porte Ave., Chicago, BEFORE August 12, if possible, in order that more equipment may be purchased if need be. The Camp management cannot guarantee accommodations for late reservations.

Maximum cost per person will be between \$2 and \$3 per day; but it may be much less than that.

Reservations should be accompanied by a statement as to the NUMBER OF DAYS each person cares to stay. Kindly place your reservations at once.

Wouldst thou be wise? Then learn from brother bird and teacher star.

Wouldst thou have greater power? Withdraw into thyself each day.

—From *Wouldst Thou?* by T. L. Vaswani.

Laying the Cornerstone

On Sunday afternoon, August 29, the cornerstone of our new Headquarters building will be laid at Wheaton, Illinois, by Dr. Annie Besant, with Co-Masonic rites.

We have made arrangements with the Chicago, Aurora & Elgin Railroad Company for special trains to be run between Chicago and Wheaton Sunday afternoon, with 'bus service at Wheaton to take passengers from the station to the grounds and back to the station again after the ceremony. The price of the round-trip ticket, including 'bus transportation both ways, is \$1.00. Children under six will be carried free and children between the ages of six and twelve for half fare, or 50c. But in order to get this rate you must have a special ticket, otherwise the 'bus fare alone will be 20c each way.

In order to facilitate the big mass of Convention work for Headquarters staff we ask that you send the dollar for the Wheaton trip to 826 Oakdale Avenue, Chicago, by the 15th of August, and when you come to Convention your railroad ticket will be handed to you in the envelope with your program and badge. We will not take time to send you a receipt for the dollar, but will see that your ticket and a card or folder with train schedules and full directions for reaching the station are on hand upon your arrival at the Sherman Hotel. This will save your time as well as ours and prompt and numerous responses to this request will be greatly appreciated.

When You Come to Convention

The Following Information Will Be Useful

Please remember that Chicago daylight-saving time is one hour faster than standard railroad time.

Please send your name to us not later than August 15, so that the proper preparation can be made, and your name written on your badge.

Travelers from a distance appreciate finding their hotel room ready for occupancy. Those having reservations would do well to notify the hotel as soon as they know on what train they will arrive.

The suggestion has been made that those who attended the Adyar Jubilee should wear their Adyar badges at Convention "so that those less fortunate may ask questions of those who were present."

The Hotel Sherman will gladly accommodate the many visiting members who will wish to retain their rooms over September 2, to attend the afternoon lecture of Dr. Besant at the Studebaker Theatre.

Visiting members not familiar with the city can reach the Hotel Sherman in a few moments by taxi at an expense of 50 cents from most of the stations, and not to exceed 75 cents from the farthest one. It will be safer to arrange to meet friends at the hotel than at the stations.

When you pack your pocketbook for Convention in Chicago, be sure to include:

Your T. S. membership card,

Your hotel reservation card,

And your *Convention certificate*, which you will obtain from the ticket agent at the time of paying your fare to Chicago.

All of the above are important. If these details are taken care of by you it will eliminate those little confusions that would otherwise come about.

All members of the American Theosophical Society, and of other Sections of the Theosophical Society, are eligible to admission to the Convention sessions on presentation of membership card. Letters coming from members isolated from Lodges indicate that an impression exists that only appointed delegates will be admitted. Although a duly-appointed delegate stands as a representative of his Lodge, yet all Convention meetings are open to all members, and it is hoped that as many as possible will share in the inspiration of the greatest gathering of Theosophists this Section has ever known.

Provision will be made for the care of children during Convention sessions.

By arrangement with the hotel management there is to be no tipping at the tables at the banquet.

On arriving at the Hotel Sherman, you will find the Receiving Committee waiting to welcome you, beginning at 7:30 Saturday morning, August 28, just within the entrance doors on the first floor. Then will follow the usual procedure of presenting your membership card to the Credentials Committee and registering. The registration fee of \$1.50 pays your share of the general Convention expenses. Get your badge, program, printed folder of necessary information, etc., and your time is then free until the reception at 8 o'clock Saturday evening. Minors pay the same registration fee as adults.

CORRECTION

In the June MESSENGER \$10.00 for Tree Fund was credited through error to Mr. Hans C. Hutteball instead of to the Berkeley Lodge.

We of the Section Office wish to express our gratitude and appreciation for the splendid work done by Lodge secretaries during the months of June and July. The orderly manner in which the reports of membership have been made, and the accuracy of the information given, as well as the promptness in making collection of dues, have enabled us to put through a large volume of work in a remarkably short time, and added to the joy of doing it. We are sometimes told that Theosophists are not good business people, but we say ALL PRAISE TO OUR SECRETARIES.

MAUDE N. COUCH,
Secretary-Treasurer.

Summary

Report of April, May, June, 1926

Total Active Members April 1, 1926.....	8,018
New Members	459
Reinstatements	93
Transfers to American Section	5
Transfers from American Section.....	1
Deceased	14
Resignations	24
Removed to Inactive File June 30, 1926..	1,025

Total Active Members July 1, 1926 7,511

Last year 17% of the total membership was removed to the inactive file at the end of the fiscal year, while this year only 12% failed to remain in the active file; an improvement of 5%.

What Lodges Are Doing

Boulder, Colo.

Boulder Lodge reports that their Lodge meetings will not be discontinued during the summer. They have found in past seasons that tourists drop into their rooms and that students attending the university there can be interested in classes.

Seattle

Besant Lodge of Seattle takes pride in its Lodge library and keeps it in up-to-date efficiency. Their members have given time and labor to the tasteful arrangement of the books. They are in alphabetical order and a card reference index has been installed. Within the past fiscal year the Lodge has added forty new theosophical books to their shelves.

The annual report of the Acting President of Seattle Lodge indicates that their Sunday evening public lectures have been well attended throughout the year. Lectures on Theosophy, philosophy, and social science were given by the members. A social tea hour preceded these meetings which proved to be an attractive feature. They propose to have a "Seattle" tree on the Headquarters grounds at Wheaton. In addition to taking care of their obligations on their Lodge home, and doing local propaganda work, they have contributed to the Fund for China, and sent help for the underfed poor children of Germany.

The Secretary of the Women's Club of Seattle Lodge, Mrs. James N. Ralston, sends an interesting account of the work of that busy group of members. The club was organized early in 1923 and in its three and a half years' work has raised \$1,906 for the up-keep of Seattle Lodge and the support of other theosophical activities. They have held bazaars, sales—both "rummage" and common varieties—and given dinners. They have given dinners once a month to Lodge members and their friends, the Lodge members contributing the materials and the club furnishing the labor of preparation and serving, charging fifty cents a plate. They manufactured their articles for their bazaars, meeting at members' homes every two weeks for the purpose.

Columbus, Ohio

Columbus Lodge closed its Sunday meetings in June with a lecture by Mr. Digesh Ranjan Ghosh of Calcutta, India, on "East and West." Mr. Ghosh is appreciated for his fine, tolerant, understanding spirit.

A second rummage sale cleared the tidy sum of \$22.

Mrs. Pearl Carr attended the New York, Pennsylvania and Ohio Federation of T. S. Lodges at Buffalo as delegate on May 8 and brought back some of the enthusiasm engendered there by that activity.

More than the usual number of people attended Mr. Rogers' lectures and much good was done. Dr. Pickett's meetings were also unusually successful in arousing interest in the theosophical viewpoint.

They report that the greater part of the Lodge membership will be present at Convention.



DALLAS THEOSOPHICAL LODGE

Cleveland

Miss Elise R. Mequillet reports that in the work of the Lotus group in Cleveland they have managed to contact about thirty-five children in four years. They make use of the hour preceding church service Sunday morning. They follow the work as laid out for Lotus groups, varying it with talks and singing, ending with a light lunch of milk and cookies. The chief difficulty is to find an adult who can be counted upon for a length of time as the leader. It is surprising, she reports, how many children you can find if you keep a center, and it is proving an ideal thing for the children of T. S. members.

Cleveland members have a happy way of bringing together the members of theosophical and allied activities each year by holding an annual picnic in June at the close of the season's work. Members of both Besant and Cleveland Lodges, Star groups, Church members, and the small folk of the Lotus group are gathered up in autos, carefully routed for the purpose, and carried out of the city for a day's outing to a grove through which runs a brook. There they have tea and lunch and all become children bent on a good day's sport. Some fifty-five made merry this year. The annual picnic has become an established function and has been found very much worth while.

Long Beach, Calif.

Long Beach Lodge reported fifty-four public lectures given during the year's work, in addition to its regular weekly Lodge meetings, social evenings, and appropriate programs for Dr. Besant's birthday, T. S. Jubilee on December 28, Adyar

Day, White Lotus Day, and the birthday of the Lodge. An increase of sixteen in their membership attests the success of the social affairs, and the Tuesday afternoon and Wednesday evening study classes held regularly by Mrs. Thomas of Lynwood and Mrs. Baverstock of Los Angeles. The retiring president, Miss Winnifrid Allen, who has given two years of splendid service in that office, was presented with a basket of roses in token of the love and esteem of her fellow-members. Mrs. Marie Hotchner, of Hollywood, gave a talk on the "Subconscious Mind" and installed the new officers, instructing them in their duties and presenting each with a fitting token of his office. Mr. John Welch, the newly-installed president, gave a short address. The evening closed with refreshments.

Lansing

Lansing Lodge has unique ways of keeping Theosophy before the public. News items regarding the Lodge activities, elections, classes, and public meetings are furnished the local papers. A few weeks ago a striking advertisement, double column, five-inch space, called attention to Victor de Kubinyi's article in *The Literary Digest* of April 24 on the creation of form and color by the power of thought. It announced that the book *Thought Forms*, illustrated, would be found in the State and City Libraries. They are keeping their local libraries supplied with books and find that they are in constant use. The Lodge plans to hold an open class next year on another night than the one for Lodge activities. The class just closing, which has been studying the elementary correspondence course, has been very helpful and instructive.

Victor de Kubinyi

In *The Literary Digest* (April 24) says:

"Our Thoughts Create Forms in Colors."

In the National Gallery of Art at Washington, D. C., he depicts the emotions in a series of Symbolical Paintings.

Read the Book on this subject—*Thought Forms* (Illustrated in colors).

by

Annie Besant and C. W. Leadbeater

In State and City Libraries

Lansing Theosophical Society

Hollywood

The year and a half report of Besant Lodge of Hollywood gives the brief annals of the acquiring of their Lodge home. Ideas are evidently carried out with dispatch in Hollywood. On February 24, 1925, the matter was proposed at a banquet

held for the purpose. Within two weeks enough money had been pledged to place the property in escrow, and the last day of March saw them moving into the new home, the first meeting being held on April 7, forty-two days from the inception of the plan. The Lodge feels that it is growing healthily in numbers and that its public lecture work has been productive of good otherwise. They had the pleasure in July of hearing Mr. A. Schwarz, the International Treasurer of the Society, in an illustrated lecture on Adyar. Olcott Lodge paid them an official visit during the past month. They plan to continue their Sunday evening public lectures, beginning in September.

A Message to Members of the Theosophical Society from an Elder Brother

The Theosophical Press has printed this message in pamphlet form and it is now available to members and others at five cents per copy. Not in many, many years has so important a communication from the Great Brother been received. Our members will do well to study it carefully day by day and strive to live its teachings.

Proxies

Unless the required percentage of members fill out the proxy blank and send it to the Secretary-Treasurer as directed, the Chicago Convention, August 28-September 1, cannot legally transact business. The proxy is admittedly a nuisance but to authorize some member to act in your stead is apparently a legal necessity. Every member should know that his proxy is to be sent ahead to Chicago whether he goes to Convention or not. If he appears there the proxy automatically becomes void but it has served the purpose of recording the percentage of members at the Convention and legalizes the proceedings. *All* members are to send proxies. Secretaries of Lodges should bring this matter to the attention of members at all Lodge meetings prior to August 20. This year we require 1126 proxies and only a few have been received.

Each year a large number of proxies arrive too late to be recorded. The right time to send a proxy is *now*. Get an extra blank from your Secretary and send it in.

Friends

By MARY E. MONTZ

Oh, the great joy in them!
Trouble's alloy in them,
God-given and dear.

Pleasure through knowing them,
Thoughts overflowing them,
Distant or near.

Time bind me more to them,
My love outpour to them,
Ever sincere.

Besant Engagements

The following is only a partial list of Dr. Besant's engagements in America. A few of the engagements listed may be changed to other dates. The complete corrected itinerary will be published in the September MESSENGER:

SEPTEMBER	
Date	City
2 —	Chicago, Ill. (afternoon)
9 —	Minneapolis
13 —	Seattle, Wash.
14 —	Seattle, Wash.
15 —	Vancouver
17 —	Spokane, Wash.
19 —	Portland
20 —	Tacoma, Wash.
24 —	San Francisco
27 —	Oakland
28 —	San Francisco
30 —	Los Angeles

OCTOBER	
Date	City
4 —	Los Angeles
5 —	San Diego
6 —	Long Beach
7 —	Hollywood
11 —	Houston
13 —	New Orleans
15 —	Cincinnati
16 —	Cincinnati
18 —	Chicago, Ill.
22 —	Pittsburgh
23 —	Pittsburgh
25 —	Detroit, Mich.
26 —	Detroit, Mich.
27 —	Cleveland, Ohio
29 —	Rochester, N. Y.

NOVEMBER	
Date	City
1 —	Toronto
3 —	Toronto
4 —	Buffalo
5 —	Buffalo
8 —	New York City
10 —	Washington, D. C.
15 —	Boston
16 —	Boston
17 —	Brooklyn, N. Y.
18 —	New York City

In Memoriam

On June 11, Mrs. Ada B. Stone, charter member and former president of the present Albany Lodge, passed to the astral plane, presumably to carry on there the theosophical work that she so loved here on the physical plane. In addition to her rare social talents she possessed much ability as a theosophical teacher and lecturer, and gave herself generously and gladly to spreading by word and deed this teaching of the Masters. The Schenectady Lodge, where she taught a study class in 1918-20, joins with the Albany Lodge in tribute to her memory.

Mr. Krishnamurti in America

In a recent letter received from Dr. Besant she stated that it had been the plan for Mr. Krishnamurti to travel with her through America, but that plan has now been changed. However, he will be in her party from England to the Chicago Convention, and will preside at the Star meeting on Tuesday afternoon during Convention, perhaps giving a members' talk also.

Dr. Besant's Chicago Lecture

Seats for the public lecture will be on sale in the lobby outside the Convention Hall at the Sherman Hotel for the convenience of members who wish to stay over one day to hear Dr. Besant's lecture on Thursday afternoon, September 2, at the Studebaker Theatre. The price of the tickets will be 50c, \$1.10, \$1.65 and \$2.20, including tax, depending upon location, and box seats will be \$2.75. The seats will also be on sale at the box office of the Studebaker Theatre two weeks before the lecture.

Letter from Dr. Besant

Dr. Ernest Stone writes:

"I have received the following letter from Dr. Annie Besant in response to the thousands of individual letters sent to her in a beautiful box, mentioned in the last number of THE MESSENGER:

Dear Dr. Stone: Your beautiful box, filled with loving thoughts, was opened by me to-day with the key you sent. How shall I thank the hundreds who have filled it except by working continually with ever-growing devotion for our Masters and our brothers?

With kindest wishes,

ANNIE BESANT.

"I am quite sure that our hundreds of members who signed the letter to Dr. Besant will be glad to hear that she received the box and opened it with her own hands. I have taken a photograph of the letter, which is enclosed."

A member calls attention to the fact that all T.S. members may help to make Dr. Besant's tour of America a success by finding out where the tickets for her lectures in their city are on sale and spreading this news, so that as many as possible may purchase their tickets beforehand and avoid a crush at the ticket window at the last minute, such as he states was the case in Minneapolis at Sir Oliver Lodge's lecture, and in Seattle at Sir A. Conan Doyle's lecture, when thousands of people who were eager to buy tickets could not get in on account of the lack of proper facilities for handling the last-minute ticket sale. This seems to be a timely suggestion.

The fine work done by the Federations of Lodges now in existence in the Section is developing new ideas in coordinating Lodge efforts. A special booth at Convention will be devoted to Federation work. Those interested in it should communicate with Mr. L. H. Shattuck, 1307 West 104th St., Cleveland, Ohio.

The Theosophical Society was founded November 17, 1875, at New York City, in the United States of America, by Helena Petrovna Blavatsky and Henry Steele Olcott. It was incorporated at Madras, India, April 3, 1905.

The international organization has its headquarters at Adyar, Madras, India, and is composed of forty-one national societies and, in addition, twenty-eight chartered lodges in nonsectionalized groups. Its officers are:

Dr. Annie Besant, President,	J. R. Mria, Recording Secretary,
C. Jinarajadasa, Vice President,	M. Schwarz, Treasurer.

This building was erected as the national headquarters of the American Theosophical Society. The funds providing the estate and the buildings were the gifts of the members. The American section has 7511 active members and 274 lodges. Eight of its lodges own their own lodge headquarters. Its officers are:

J. M. Rogers.....
President

C. F. Hecox.....
Vice President

Maudie M. Couch....
Secretary Treasurer

M. J. Anderson.....
Director

E. C. Burt.....
Director

H. Kay Campbell.....
Director

This cornerstone was laid this twenty-ninth day of August, in the year One Thousand Nine Hundred and Twenty-Six, A. D., by the Very Illustrious Brother, Annie Besant, with full Co-Masonic rites.

May Those, Who are the embodiment of Love Immortal, bless with Their Protection the Society established to do Their Will on earth; may They ever guard it by Their Power, inspire it by Their Wisdom, and energise it by Their Activity.

.....
President
The Theosophical Society

FACSIMILE OF PARCHMENT TO BE PLACED IN COPPER BOX IN CORNERSTONE OF THE NEW HEAD-QUARTERS BUILDING. THIS PARCHMENT WILL BE SIGNED BY DR. BESANT.

—Engrossed by Miss Ruth Beckwith

BUILDING FUND BULLETIN

No. 6

ISSUED OCCASIONALLY

No. 6

The purpose of this little publication is to give to the members of The American Theosophical Society news of the progress made in raising the money necessary to erect a National Headquarters Building.

LET'S SAVE TEN THOUSAND DOLLARS!

You can help to save nearly ten thousand dollars for The American Theosophical Society by becoming one of the bond buyers.

This is the situation: There is no longer any question about the necessary *pledges* being made. When the canvass is completed the total amount required will have been fully pledged. We must now concentrate upon the sale of the bonds necessary to get the cash to meet construction bills from month to month. A heavy majority of our members who have made pledges have very small resources. Most of them have nothing whatever except the weekly salaries they earn. As they will be paying their pledges through the period of three years, not a great many of them can be expected to also buy bonds very heavily.

In sounding out the financing problem, we went to our bankers. They were eager to take the entire bond issue of \$135,000 at 6% but proposed to have the bonds run for a period of seven years. If we retired them sooner we must pay a premium of 2% additional. For this service they would charge us a commission of \$6,750. As the whole matter worked out, it would cost us, to get the money needed through the banks, \$9,450, in addition to the interest of 6% per annum! By marketing the bonds ourselves, we can save the Society about \$10,000, for there would be additional expenses not mentioned above.

Of course we shall save that ten thousand dollars! (We need it in the work more than any bank needs it.) *We can do it, and we will do it!* How? By getting the very few of our members who can do so to take large blocks of the bonds; by getting all who can invest

in smaller, but still substantial sums, to do so; and by appealing to all members who can manage it, to invest at least \$100 at *any time* before May 1, 1927. We need the money at the rate of about \$23,000 a month, and shall be needing it at least as late as May. Can you put aside something each week or month until it amounts to \$100 or more? If so, it can begin to work for you by earning 6% per annum, payable every six months. **JOIN THE CAPITALISTS AND KNOW THE SENSATION OF HAVING CHECKS ARRIVING REGULARLY**, bringing money you do not work for! The lowest bond you can buy will be \$50, and if you can't manage a larger bond we shall be pleased to sell you that; but as the total sum is so large, and the number of members who can invest is so small, it is hoped that you can take a \$100 bond, or more. Whatever the amount you will invest, please write the Secretary-Treasurer, stating the amount and date when you wish to send the money—not earlier than November 1, 1926, if possible, and not later than April 1, 1927. **COME ON! LET'S BE OUR OWN CAPITALISTS AND SAVE TEN THOUSAND DOLLARS!**

A member who recently had a birthday sent a pledge card made out for \$100 to the Building Fund. That's a happy way of commemorating one's birthday.

One of the unusual letters, enclosing \$7 as first payment on a pledge, gives the information that the money was accumulated entirely by saving pennies. She intends to follow that method until the total obligation is discharged.

THE INDICATOR

LODGE	Per Cent
Big Rapids	88
Ann Arbor	86
Columbus	81
Selene	78
Youngstown	67
Honolulu	64
Rockford	62
Arjuna	60
Port Huron	57
Harmony, Toledo	57
Atlanta	56
El Paso	56
Syracuse	55
Pacific, San Francisco	55
Saginaw	52
Newark	52
Omaha	52
Oklahoma	51
Mt. Vernon, N. Y.	51
Montclair	50
Yggdrasil, Minneapolis	50
Oak Park	50
Tulsa	50
Bremerton	50
Buffalo	50
Butte	47
Indianapolis	46
Besant, Nashville	45
Chicago	44
Fargo	43
Lightbringer, Washington	42
Berkeley	41
Medford	40
Grand Rapids	40
Oshkosh	40
Wilmington	39
St. Paul	36
Schenectady	36
Milwaukee	35
Glendale	35
Jacksonville	35
Mobile	35
St. Petersburg	33
Paducah	33
Gulfport	33
La Grange	33
Lansing	33
Leavenworth	33
Fairhope	33
Harmony, Columbus	33
South Shore	33
Sirius, Chicago	33
Duluth	33
Besant, Cleveland	32
San Pedro	31
Maryland, Baltimore	31
Seattle	31
Evansville	30
Sheridan	30
St. Louis	30
Sampo	30
Genesee, Rochester, N. Y.	30
Fresno	29
Portland	29
Joliet	29
Baker	28
Cleveland	28
Besant, Hollywood	28
Paterson	27
Columbia	27
Akron	27
Englewood	26
Aberdeen	25
Delta	25

PAGE TWO

BUILDING FUND BULLETIN

BUILDING FUND BULLETIN

ISSUED OCCASIONALLY
BYThe AMERICAN THEOSOPHICAL
SOCIETY

826 Oakdale Avenue, Chicago

Edited by The National President

LODGE	Per Cent
Fort Worth	25
Grand Forks	25
Warren	25
Colorado, Denver	25
Hermes, Kansas City	25
Birmingham	25
Lynwood	25
Brotherhood, Detroit	25
Houston	24
Long Beach	24
Activity	24
Worcester	24
Besant, Seattle	23
Kansas City	23
Santa Rosa	22
San Bernardino	22
Louisville	22
Lima	22
Decatur	22
Salt Lake	22
Crookston	21
Los Angeles	21
Davenport	21
Fremont	20
Toledo	20
Ames	20
Alhambra	20
Pomona	20
Richmond, Va.	20
Wheeling	20
Brooklyn	20
Minneapolis	20
Palo Alto	20
Section Members	20
Herakles, Chicago	20
Service, New York City	20
Annie Besant, Boston	19
Miami	18
Glendive	18
Rigel, Chicago	18
Surya Youth, Chicago	18
Inner Light	17
Wilkes-Barre	17
Alkio	17
Dallas	16
Army Lodge No. 1	16
Anaconda	15
New York	15
Spokane	15
Manila, P. I.	14
San Antonio	14
Pioneer	14
Peoria	14
Eureka	14
Hartford-Capitol	14
Albany	14
Superior	13
Hollywood	13
Des Moines	13
Pittsburgh	13
Blue Ridge	13
Washington	13
Evanston	12
Boulder	12
Lodge Akbar, Chicago	12
Tacoma	12
Bozeman	11
Chicago Annie Besant	11
Annie Besant, San Diego	11
Service, Reno	11
Savannah	11
Hermes, Philadelphia	11
Pensacola	10
Casper	10
Central, New York	10

AN OPEN LETTER TO MEMBERS OF THE
AMERICAN THEOSOPHICAL SOCIETY

We are confronted by an emergency problem that requires prompt but thoughtful action. Elsewhere in this issue of the BUILDING FUND BULLETIN you will read of our difficulties in getting banks to finance our building, or to put it more exactly, to finance it without large commissions and premiums. They are eager enough to buy our bonds, but they want a profit of nearly ten thousand dollars besides the interest. We shall, therefore, do the financing ourselves. There are various ways of raising cash, and we must use several of them in order to fully succeed. One of these methods is to have our members who have no assets that are known in finance as "liquid" and therefore not available, to lend their credit to the Society. In other words, you may not be able to dispose of any

LODGE	Per Cent
Slowacki	10
Besant, Houston	10
Oakland	10
Norfolk	10
South Bend	10
Dayton	9
Eleusinian	8
Sacramento	8
Realisation	8
Muscatine	8
Providence	8
Crescent City, New Orleans..	7
Chattanooga	7
Fort Lauderdale	7
Vallejo	7
Wallace	7
Springfield, Massachusetts ..	7
Ashland	7
Elmira	7
Santa Barbara	7
New Haven	7
Johnstown	6
Waterloo	6
Besant, Tulsa	6
Danville	6
West Side, Buffalo	6
Richmond, California	6
Memphis	6
Canton	6
Billings	5
Flint	5
Battle Creek	5
Austin-Dharma	5
Colorado Springs	5
Pasadena	5
Santa Ana	5
Tampa	5
San Buena Ventura	5
Cincinnati	4
Holyoke	4
Pacific Grove	4
Cedar Rapids	4
Springfield, Illinois	3
Olcott, Los Angeles	2

holdings you have but you might use them as collateral for a loan at your bank at 6% interest; then invest the money thus obtained in our building bonds which will pay 6%. When we redeem the bonds, you will pay off your loan. It has cost you nothing and yet you have greatly helped the Society. To help *save* ten thousand dollars is just the same in the result, proportionately, as *giving* it.

If even a fair number of our members will thus utilize their credit, we shall easily succeed in saving that large sum of money to the Society. There must be many who can manage a loan of from \$200 to \$500; there must be a considerable number who can manage \$1,000; there will be at least a few who can arrange for more than \$1,000.

Let nobody do anything that cannot be reasonably done. Do not take any risks, and do not make any unnecessary sacrifices. Do not sell some valuable security at a great loss in order to help; we shall succeed without that. Just help as much as you reasonably can; and do not do anything about it without first writing to Headquarters and saying *what* you can do, and *when*.

Nobody should advise others to do what he is not himself willing to do. My own course is to invest in the bonds every dollar I can raise, and then lend my credit for every dollar I can borrow with perfect safety. Write me what *you* can do with perfect safety.

L. W. ROGERS.

A Rhode Island member writes that a friend showed him a press report that might be interpreted as a "blowing up the Society." For answer our F. T. S. added up the donations in the BUILDING FUND BULLETIN and asked his friend if the total looked like any lack of confidence. The gentleman promptly lost faith in newspaper reports!

BUILDING FUND BULLETIN

PAGE THREE

A USEFUL BUILDING

As time passes it becomes more and more evident that our Headquarters building at Wheaton is to serve in more than one way. First, just as the work of bringing it into existence is creating a remarkably fine spirit of unity, so all this giving and working together for a common object is arousing and bringing out the highest qualities in a wonderful way. A few letters were sent out to members who were known as good business men and women, as soon as it became known that the bankers expected to get a profit of nearly \$10,000 for placing our bonds to the amount of \$135,000. One reply was that money could be used to earn more than 6% at home, but he would see about taking \$10,000 of the bonds anyway. Two others replied that it would be quite a sacrifice to sell their bonds but they were very anxious to help, and would manage things so they could invest \$15,000 in the building bonds in the autumn. Another considered his securities too valuable to sell, but will borrow money and buy our bonds to the amount of \$20,000. Still another took an investment of \$5,000. Of course there are very, very few who can do such things, and we have to raise a huge sum; but there is no doubt that when this number of the BULLETIN carries the appeal to the entire membership, the response will be all that is hoped.

Another way in which the new Headquarters will be useful is in helping to give the Society standing before the public. There has been much publicity in the last few months; there will be more in the future. Whereas at the last Convention we had to pay a press bureau \$100 for meager reportorial service, the Associated Press is now asking us to be sure to give them advance copy of even such matter as our Convention report! Like some unknown author whose timely book stirs the world, the T. S. has become famous

THE RACE!

Revised Figures Given

	No. of Members	Amount Pledged
Section Members	585	\$11,785
Service,		
New York City	79	9,539
St. Paul	86	8,020
Besant, Cleveland	68	5,573
Chicago	136	5,320
St. Louis	65	5,067
Brotherhood, Detroit	98	5,046
New York	130	4,474
Milwaukee	97	4,162
Omaha	67	3,678
Miami	39	3,450
Hermes,		
Philadelphia	77	3,275
Besant, Hollywood	151	3,091
Duluth	40	3,031
Los Angeles	144	2,713
Jacksonville	20	2,575
Akron	36	2,573
Harmony, Toledo	49	2,465
Harmony, Columbus	24	2,333
Colorado, Denver	64	2,158
Decatur	27	2,042
Pacific,		
San Francisco	63	2,004
Buffalo	55	1,994
Yggdrasil,		
Minneapolis	40	1,986
Annie Besant,		
Boston	111	1,964
Genesee,		
Rochester, N. Y.	88	1,884
St. Petersburg	24	1,772
Brooklyn	60	1,656
Lodge Akbar,		
Chicago	148	1,568
Gulfport	21	1,501
Kansas City	107	1,493
Portland	59	1,482
Long Beach	41	1,402
Grand Rapids	18	1,380
Oklahoma City	37	1,371
Paterson	52	1,358
Herakles, Chicago	76	1,344
Surya Youth,		
Chicago	28	1,300
Berkeley	82	1,288
Honolulu	11	1,224
Albany	21	1,200
Army Lodge No. 1	19	1,200
Richmond, Va.	45	1,192
Houston	83	1,191
Seattle	91	1,166
Lansing	27	1,165
Minneapolis	85	1,160
Annie Besant,		
San Diego	46	1,147
Maryland,		
Baltimore	41	1,135
Rockford Harmonic	11	1,101
Pittsburgh	64	1,099
Montclair	35	1,096
Fremont	16	1,075
West Side, Buffalo	14	1,000
Manila	7	1,000

overnight, and the press is hounding us for something to print. A famous Society should be decently housed, and our new building will serve that useful purpose. You will undoubtedly see it many times in future publications.

IMITATING FORD

Banks are undoubtedly a very necessary part of the business world, and we have to have them; but sometimes when we want to withdraw money instead of deposit it, we are surprised about the terms. Our Society often carries a large bank balance on which we get only 3% interest. Hundreds of others have balances and all together it amounts to millions. A time comes when we wish to withdraw our money and erect a building; but we must also borrow \$135,000 of the deposits put in by other people. We want to use it for two or three years and then return it, meantime giving security at better than two dollars for one for the use of this money. We are willing to pay \$8,100 a year (6%) or exactly double what the bank pays for the money they lend to us, but the bank asks us not only to pay for the use of the money twice what it pays to get it, but also to pay "commissions," and "premiums" amounting to \$9,450! What is the answer? The same one that Henry Ford gave to the bankers who thought they were about to make him a loan — when they didn't! He got the money from his own people and that is what we are going to do.

A fine letter comes from two Wisconsin members. The letter says that they had decided to give something and "then when we knew you needed the money now we took stock of our resources and decided we could raise the amount one-third in each case, and here it is enclosed." The letter contained two checks totaling \$300 and concludes: "Many blessings go with our modest donation — but how grateful we are to be included as helpers in the good work. Ask us again sometime."

One member writes that she is saving the \$5 a month payment on her \$200 pledge from her housekeeping allowance.

Building Fund Pledges

Continued from Last Issue

Arthur E. Reimer	\$600
Mrs. Marie P. Moree	500
Edward Matteossian	200
Wm. Riddell	200
A Friend	200
Miss Alba Bales	200
Otto Kalapudas (2d pledge)	150
Miss V. M. Headland.....	
(2d pledge)	150
Mr. and Mrs. Verne R.	
Read	100
John Forssell	100
E. S. Craighill Handy	100
Mrs. Betty Robertson	100
Elizabeth H. Laing	100
Miss Annie Virginia	
Miller	100
Mrs. Amelia W. Fisk	100
M. R. Guiley	100
Charles M. Bartoon	100
C. A. Ramsford	100
Paul W. Hubbe	100
Mrs. Bozena Brydlova Rubin	100
Marion B. Robert	100
Nels J. Ulpsby	100
Miss Hazel Floy Ramer	100
Miss Nelle May Schipper ..	100
C. F. Schneerer	100
M. Marguerite Pratt	100
Englewood Lodge	100
Mrs. H. Kay Campbell	
(2d pledge)	100
Kendall Jenkins	100
Signe Lagerstrom	100
Mrs. Minnie Rice Bixler....	100
Wm. H. Mason	100
Frederick Kann	100
Arthur I. Greenfield	100
Mrs. Martha D. Riddell ..	100
Mrs. Sophina A. Peck	100
Mr. and Mrs. W. S. Taylor..	100
W. J. L. Norrish	100
Joseph Schenkar	100
Arthur Jacoby	100
Mr. and Mrs. Geo. Soeller..	
and Miss Elsa	100
Wm. E. Haily	100
Mr. and Mrs. G. C. Huckaby	100
Mr. and Mrs. Geo. W. Bretz	100
Mrs. Jones Elliott	100
Miss Adelaide Knabb	100
John A. Campbell	100
Mrs. Texonia Sanford	100
Mrs. Cassie T. Hill	100
A. P. Warrington	100
Al Braverman	100
Ella W. Reber	75
Miss Elizabeth Maul	75
Harry A. Alexander	
(2d pledge)	70
Mrs. W. Lindgren	50
Mrs. Alice P. Tabor	50
Miss Edna L. Hoap	50
Mrs. Bernice C. Jones	50
Miss Anna Brinker	
(2d pledge)	50
Miss Mary F. Mecredy	50
Adrian J. Kurvers and	
Family	50
Miss Camilla F. Osborne ..	50
Mrs. Alta N. Trainor	50
Lester E. Trainor	50
Miss Albertine M. E. Larson	50
Mrs. Maude S. Charlean ..	50
Mrs. Mae Hart Waite	50
Mrs. Elizabeth Anhalt	50
Anita E. Mason	50
Mrs. Sarah H. Hull	50
F. Irving Hull	50
Mrs. Sara D. and Frank E..	
Denison	50

J. A. Carter	50
Miss Anna Longson	50
Henri Pineau.....	50
Thos. L. Owens	50
Isabelle Woods	50
Miss Anna Schwaab	50
Thomas G. Yerex	50
Amy McFadden Mage	50
Miss Edna Mae Engel	50
Ana Maria de Brenes-Mesen	50
R. Brenes-Mesen	50
A. Zeugner	50
Lewis E. Collins	50
Mr. and Mrs. Herbert P. ..	
Larrabee	50
Howard Rope	50
Dr. Alice T. E. Campbell..	50

A THOUSAND OR MORE

This is an appeal to those of small means to make an investment of \$100 in our building bonds. One of our members is investing \$20,000 and another \$15,000, but those who can do such things can be counted on the fingers of one hand. There are, however, a fair number who can probably invest \$1,000 or more, and it is to be hoped that they will promptly write to Headquarters, stating the amount and the date when it can be invested. We do not need the money very soon because our discount plan and the monthly payments on pledges have brought in enough cash to carry on until November 1, or later. That gives time to act with deliberation. What can you do to help the Society save that \$9,450, plus, that it would cost to get the money through the banks?

LETTERS

From a Southern member comes this:

"Here goes for a little bit more toward the Building Fund. I just had to manage it somehow after reading the last BULLETIN. As I gave \$250 to Krotona (in more prosperous days) and \$50 now I feel I have a \$300 interest in our Headquarters."

From a California member comes one of the finest letters we have had. This member says he earns his living at common labor and that as he has no steady work he cannot make a pledge, but he nevertheless encloses a money order for \$10 for the Building Fund.

POSTPONED CAR

A Michigan member writes: "Enclosed is draft, \$264, my subscription to the Headquarters Building Fund at your discount rate. I am glad to do this, although I had to 'squeeze' and give up a new car for my business. Will use 'Foot and Walker' line a bit longer. Here's for the cornerstone laying in August by Dr. Besant!"

GAVE HER RING

A Chicago member has contributed a new idea to the Building Fund. Having made a pledge she then sent a diamond ring as an additional donation. This ring will be sold to anybody with matrimonial intentions, or to any other person who is in quest of jewelry. The Building Fund will gratefully accept anything of value that you want to contribute to a good cause.

A member of Brotherhood Lodge, Detroit, writes:

"Having been brought up in England it was against all principles of training to promise money I did not have to hand over. But I have given much thought to this subject of Headquarters.

"You can rely on receiving the \$25 just as soon as I can get it. The sooner the better. Truly does America build in the 'willingness to dare,' a quality the Masters have much need of in these times of strenuous effort, but I never thought I should see the day when I would care to go into debt even for the T. S.—but there it is."

In speaking of individual service being none the less work for the Master, C. W. L. says, "Everything is for Him . . . whether you are working nominally for wife and children . . . yet all work is for Him . . . If you are making money it is made to be used in the service of humanity."

(—Talks on At the Feet of the Master.)

News Items

Mr. Ray Wardall, of Seattle, left the latter part of June for Sydney, Australia.

Mr. Louis B. Ball, Secretary-Treasurer of the Association of Hebrew Theosophists, is anxious for all Jewish Theosophists to get into communication with him. Address Mr. Louis B. Ball, 1031 Bennett Ave., Long Beach, Calif.

News comes from Australia that on May 23 The Rev. J. Tettemer of Los Angeles was consecrated Bishop of the Liberal Catholic Church. The beautiful and impressive ceremony was conducted by Bishop Leadbeater, assisted by Bishops Cooper and Arundale.

The Illinois Anti-Vivisection Society, Room 901, 189 W. Madison St., Chicago, extends a cordial invitation to resident and visiting members of the Theosophical Society to call at their new premises and reading rooms, which are open daily from 11 A. M. to 3 P. M. Mrs Josephine H. Williams, the Secretary of this Society, would like to meet the Convention members who are interested in animal welfare.

Two ladies of the Kansas City Lodge have been visiting in South Carolina recently. They write that they have been quite successful in sowing some theosophical seeds, and that their introduction of Theosophy was received with interest and kindly tolerance. Two libraries consented to accept books, which already have been sent, and two ministers became interested; one, an Episcopalian, spent a whole forenoon with them discussing Theosophy.

Dr. George S. Arundale, General Secretary of the Australian Section, writes:

"We are indeed blessed with Mr. Stanley Rogers, a printing expert, the son of the American General Secretary and of Mrs. Rogers. What we should do without him I do not know, and now we have Miss Gwendoline Garnsey as his assistant. Thank you, America, for these two fine workers and for Byron Casselberry, our invaluable Assistant General Secretary."

Dr. S. L. Joshi, member of Colorado Lodge, Denver, has been appointed to the chair of comparative religion recently established at Dartmouth College. In commenting on the appointment, Arthur Brisbane, well-known editor of the Hearst newspapers, said:

"Once such a course would have been, literally, a burning matter. But now you can discuss the growth and similarities of religion, if you are a little careful about it, and seriously offend no one. The deeply religious Christian may object to President Hopkins' selection of Dr. S. L. Joshi, native of India, to conduct the course. But the selection guarantees impartiality."

Dr. Joshi expects to attend the T. S. Convention in Chicago in August and go on to his new post about the middle of September.

Those members who are interested in the establishing of an international language are asked to give their suggestions on the subject to Mr. Alwyn J. Baker at Convention time.

Under the leadership of Dr. George Arundale the Australian T. S. is exceedingly active and enterprising. A broadcasting station is to be erected in Sydney to help in the work of theosophizing that part of the world.

Dr. Besant and party, consisting of Mr. Krishnamurti, Mr. Rajagopalacharya, and Miss S. M. Burdett, Dr. Besant's private secretary, will sail from Southampton on the White Star Line steamer, the *Majestic*, on August 19, arriving in New York on August 25. Mr. Krishnamurti and Mr. Rajagopalacharya will accompany Dr. Besant as far as Chicago.

A recent communication from Adyar states that a bacteriological examination was made by the City of Madras of the well water used during the Jubilee Convention last December, and the analysis shows that the water which supplied Leadbeater Chambers, Bhojanasala, and Vasantapuram was good drinking water and free from harmful bacteria.

Therefore, undoubtedly any sickness that occurred during the Jubilee was due to climatic changes or other causes.

Enthusiastic reports of the National Conventions of the T. S. in England, Scotland, and Ireland, with Dr. Besant presiding, are contained in the July number of *News and Notes of the T. S. in the British Isles*, and make more vivid the realization of the great treat in store for America during Convention, which will be one of the greatest theosophical opportunities American T. S. members have ever had. Everyone who can possibly manage it should arrange to be on hand at the Sherman Hotel, Chicago, on August 28.

The passing out of the physical body of Pandit Mahadeva Shastri, the Director of the Adyar Library, leaves a vacancy that cannot easily be filled. Dr. Besant said of him: "Quiet and unassuming, but learned in Sanskrit and widely read in Sanskrit literature, he added several valuable translations to those left by his predecessors. It will be difficult to fill his place, for he was a devoted Theosophist as well as a learned Pandit, wide-minded yet reverent, friendly to all faiths, while profoundly attached to his own. Such a combination is not easy to find, and he will long be missed."

Mr. Chester Green of Boston attended the T. S. Convention in London at Queen's Hall, and writes as follows about it:

"It was a great privilege to be called to the platform at the opening of the Convention and be assigned a seat beside Mrs. Besant to act as a delegate from the T. S. in the U. S. There were delegates from twelve or fourteen other countries seated on the platform also. But the seat of honor went to the American T. S., as the oldest section. You can imagine my sensation when we were all called upon to address the Convention. It was a wonderful experience but it nearly gave me heart failure."

However, Mr. Green recovered in time to meet many of the prominent Theosophists in London,

and returned home very enthusiastic over the splendid work of Mr. E. Jack Burton in introducing the Bret Harte system of breathing exercises.

From Dr. Besant's annual Presidential Address we learn that while the General Secretary of Czecho-Slovakia carried with him 221 votes in favor of severing the Section's connection with Adyar, 55 members remained loyal to the T. S. and saw no reason for separating from the mother-Society. Commenting on it Dr. Besant says "In any case we are better off this year than last, when my entry was: 'There is no report from Czecho-Slovakia.'"

Reduced Railroad Fares

On the "Certificate Plan" the one and one-half fare will apply for members attending the Convention of the American Theosophical Society, to be held at the Hotel Sherman, Clark and Randolph Streets, Chicago, August 28-September 1, 1926, and also for dependent members of their families. You will be entitled to a return ticket at this reduced rate up to and including September 4.

The following directions are submitted for your guidance:

1. Tickets at the regular one-way tariff fare for the going journey may be obtained on the following dates:

Arizona, British Columbia, California, Idaho, Nevada, Oregon and Washington, not before August 21 and not later than August 27.

Summer excursion fares on a lower basis than regular certificate plan fares will also be in effect from this territory; tickets on sale daily from May 22 to September 15, inclusive, with return limit of October 31, 1926.

Colorado, Montana, New Mexico, Utah, Wyoming, Oklahoma and Texas, not before August 24 and not later than August 30.

From all other states, not before August 25 and not later than August 31.

Be sure that, when purchasing your going ticket, you request a *certificate*. Do not make the mistake of asking for a receipt.

2. Present yourself at the railroad station for ticket and certificate at least thirty minutes before departure of train on which you will begin your journey.

3. *Certificates are not kept at all stations.* If you inquire at your home station, you can ascertain whether certificates and through tickets can be obtained to the place of meeting (Chicago). If not obtainable at your home station, the agent will inform you at what station they can be obtained. You can in such case purchase a local ticket to the station which has *certificates* in stock, where you can purchase a through ticket and at the same time ask for and obtain a *certificate* to the place of meeting (Chicago).

4. Immediately on your arrival at Conven-

tion Headquarters present your *certificate* to the endorsing officer, Miss Mary Montz, Chairman Certificates Committee, as the reduced fare for the return journey will not apply unless you are properly identified as provided for by the *certificate*.

5. Arrangements have been made for validation of certificates by a special agent of the carriers on August 28, 30, 31, and September 1, if the required minimum of 250 certificates is presented.

6. *No refund of fare will be made if you fail to obtain a proper certificate when purchasing going ticket.*

7. So as to prevent disappointment, it must be understood that the reduction on the return journey is not guaranteed, but is contingent on an attendance at the meeting of not less than 250 members of the organization and dependent members of their families, holding regularly issued *certificates* obtained from ticket agents at starting points, showing payment of regular one-way adult tariff fare of not less than 67 cents on going journey; but as our hotel reservations are already over 600, this reduction is assured for this Convention.

8. If the necessary minimum of 250 certificates is presented to the special agent as above explained, and your *certificate* is duly validated, you will be entitled up to and including September 4, 1926, to a return ticket via the same route over which you made the going journey, at one-half of the regular one-way tariff fare from the place of the meeting (Chicago) to the point at which your *certificate* was issued.

9. Return ticket issued at the reduced fare will not be good on any limited train on which such reduced fare transportation is not honored.

10. Children of five (5) and under twelve (12) years of age when accompanied by parent or guardian, will, under like conditions, be charged one-half of return fares authorized for adults.

11. Transit Limits and Stop Overs: Return tickets will be subject to the same transit limits and stop-over regulations as apply on regular one-way tickets.



BOOK REVIEWS



There is JUST THE BOOK ONE WANTS when one wants it, is, and must remain the supreme luxury of the cultivated life

America and World Peace, by Hon. John H. Clarke, former Justice of the Supreme Court, U.S.A. Published by Henry Holt Co., New York. Price, Cloth, \$1.50, through The Theosophical Press.

The student of public affairs, of international law, will welcome gratefully these three elucidating lectures covering the vital subject of World Peace. They are the Colver Lectures, Brown University, 1925: (1) The Interest of the United States in World Peace; (2) The Interest of the United States in the League of Nations; (3) The Protocol for the Pacific Settlement of International Disputes. After the befogging tactics of certain politicians and newspapers, the simple, straightforward and logical statements by former Justice Clarke are not only satisfying but convincing.

Stating early in the first lecture that he is not an extreme pacifist, but believes somewhat in preparedness, he nevertheless denies his fellowship with those fatalists who declare "War has always been and war always must be," and he proceeds to show why it must "not always be." He says, "Resort to modern science has rendered war so destructive that it now presents an entirely new problem to our generation, so new and unprecedented that it is no exaggeration to say that unless our civilization shall make an end of war, war may soon make an end of our civilization."

The author declares the interest of the United States in World Peace to be threefold—moral, economic and political. Under the moral importance of World Peace is the new and unfavorable regard for the Christian religion in the Orient due to the World War, and he candidly states "Christianity cannot survive another war." Economically, he shows that war must necessarily and inevitably, always be economically unprofitable alike to the victor and the vanquished." Politically, he covers the whole field of the resources of our Republic, human and material, the possibilities of another war and its ghastly toll. Stripped of the subterfuges of the politician, he lays bare the facts we must face ere it be too late, that the two oceans cannot protect us from becoming involved in the next World War unless for war we substitute reason and discussion and justice and law.

The second lecture practically dissects the Covenant of the League of Nations, and while he holds no brief for it as it came forth in 1920, he looks to it to grow to meet the needs of the world. He compares its modifications and reservations to the constitution of the United States with its amendments. The League is a fact. It exists and is functioning. With ruthless hand he destroys

the politician's arguments against the League—Great Britain's seven votes to the one of the United States, Article X and its ordering our youth to Europe to fight in foreign wars, our right to withdraw, etc.,—and having laid low the arguments against it, from out of the ruins he shows the superstructure of the League of Nations functioning to guard the World Peace by the practical application of common sense and brotherhood. If you never believed in it before, you will find in it more good than evil after you have read this lecture; and then you come to the third lecture on what is sometimes called the "Protocol to Outlaw War." In this he points out the element that is to be the weapon in maintaining peace between nations—public opinion. Besides the preamble which declares, "a war of aggression constitutes an international crime," there are twenty-one articles to the Protocol. These articles describe definitely the procedure to be followed in international disputes, and the author divides them under three general heads: The establishment of the World Court of Justice; the sanctions or penalties; and the determining of the aggressor. The provisions of the Protocol "constitute a great step beyond the scope of the Covenant. They are interesting evidence of the rapid development of the spirit of cooperation."

There is not space for more. Every rational lover of peace—and really most of us want peace—will recognize in these lectures the utterances of a broad-minded American citizen, to whom the Brotherhood of Nations is an accepted fact.

Clara F. Hoover

Some Sayings of the Buddha, by F. L. Woodward, M.A. Published by Oxford University Press, New York. Price, Cloth, \$1.75, through The Theosophical Press.

Only in comparatively recent years have the wisdom treasures of the Pali Canon of the Buddhist sacred writings begun to be accessible to Western students in translations into English, German and French. Translations from some Sanskrit works have been available for a longer period; but as the discourses of the Lord Buddha have been most carefully preserved in the Pali language, which is generally accepted as the original, the one spoken by the Great Teacher, it is of the greatest importance that the very voluminous tomes of the Pali Canon, some thirty-eight large volumes in the edition in Pali published some years ago by order of the King of Siam, should be not only translated, one after another, but that selected parts should be printed for popular use. This has been done for some

few sections, especially the *Dhammapada*, which like its peer of the Hindoo religion, *The Bhagavad-Gita*, has found numerous translators and may be studied in many editions even in English alone.

In this book of 356 pages of closely printed text, easily readable, the translator has presented a large number of fragments and selections from the longer discourses, the whole possessing solid worth and affording deeper insight into the marvelous body of teachings which the Lord Buddha gave to the world out of His boundless store of wisdom. The selections are conveniently grouped as to subject matter into chapters.

It is especially gratifying that the entire *Khuddaka Patha* is translated in this work. This short section of the Buddhist scriptures is, I think, somewhere said to be the Bible of the Master M. Its study will richly repay every earnest Theosophist.

Throughout the book one may pick out sparkling gems of wisdom, often closely parallel to sayings attributed to the Lord Christ. "Who sees the Law, sees me." "Who tends the sick, serves me."

In this present period of time, when the world is being swiftly welded into a united body in very many different ways, it is desirable that the West give to the East its advances in modern civilization and its many material advantages and receive in return much of the spiritual treasures of the East. As the Lord Buddha was and is the wisest of our own human family, it seems that no earnest seeker after wisdom should neglect to make a thorough acquaintance with the great lore which can be found in the constantly increasing number of translations of discourses of the Lord Buddha.

This collection of Sayings will make, for Theosophists at least, an easy beginning for a careful study of the real spirit and meaning of the teaching of the Sage of the Sakyas. "As the ocean is permeated by the quality of saltiness, so my teaching is permeated by the quality of liberation from bondage."

C. Shuddemagen.

Personality and Reality, by J. E. Turner, M. A., Ph. D., University of Liverpool, England. Published by MacMillan, New York. Price, Cloth, \$1.50, through The Theosophical Press.

Dr. Turner limits his consideration in this book "to the problem of the real existence of a Supreme Self," basing his treatment throughout "on the analysis first of the nature of mind, and secondly of matter, solely in the light of modern psychology and physics."

He challenges the instant interest of the theosophical student who casually opens his book with the statement that "the facts of materialism therefore on the one hand, and the principle of evolution on the other, are unreservedly accepted."

However, he who would like to climb the stairs again, hand in hand with a scholar of the William James type, should first read Dr. Turner's former book, *A Theory of Direct Realism*, for many of his finest-spun rationalizations are posited in that

book, thus leaving one with a longing for the fuller discussion as a foundation.

Obviously, the inevitable question will arise, "Does he succeed in his attempt to prove the existence of a Supreme Self?" A full answer cannot be given in the length of this review. One can only reply, "That depends—on your point of view."

One ends the book wishing strongly that he could meet Dr. Turner, to turn back and forth, with him, from his rationalizations and their gigantic abstractions to the speculations of Theosophy, so gigantically concrete. One feels that Dr. Turner would have as good a time as his theosophical *vis-a-vis*. His book feels like the product of what he would probably call a "personality with reason dominant."

To a purely sixth ray person, this book would be futile and tedious reading; but to those who enjoy re-tracing with another mind the steps of thought that brought them toward and to Theosophy, it will be fascinating to see how gradually material science and philosophy are converging into an eye-to-eye position with metaphysics as Theosophists know metaphysics.

Olga Rudholm

Seven Days With God, by Abraham Mitrie Rihbany. Published by Houghton Mifflin Co., New York. Price, Cloth, \$2.50, through The Theosophical Press.

This book, by the author of *The Syrian Christ* is an effort to bring to its readers the fact that a world without a God, without some semblance of a deity to whom reverence and love is shown, must necessarily be a sad and unsatisfactory world.

"I have not meant to present the idea of God as a rigid dogma of the Christian Church or any other, but as the spiritual reality back of all phenomena and the life behind all activity," he says. And continues: "To me God is the Parent-Life, and therefore, the Father and ever-present Friend of all the souls that seek Him. He is the God of the Christians, but not a Christian God; the God of the Brahmans, but not a Brahman God; the God of the Mohammedans, but not a Mohammedan God. He is the Self-Caused, the Absolute Reality, from whom all being draws its life and all souls derive their inspiration and their peace. The way to Him is not limited to any one form of worship, nor to the act of worship alone. True knowledge, sound morality, love of the beautiful, devotion in whatever form to the betterment of human life, are all of them the allies of worship and avenues of approach to Him who is truth and goodness and beauty and love."

A Christian minister himself, the author throughout quotes Scripture whenever it is applicable, trying to show that Jesus of Nazareth was not a dreamer of dreams only but also a practical teacher with deep insight into human needs.

In the chapter headed "The Appeal of the Intangible" Dr. Rihbany, speaking of things practical and otherwise, says: "Those inner states of the soul which give it joy and peace and courage and faith in its infinite worth, be they the results

of contacts with the things of the world or of dreams and visions and pure mental speculations, are the most useful and practical things in the world. Let a person be deprived of those intangible possessions—faith, hope, and love, with their many allies—and, whatever other things he may or may not have, his life becomes a thirsty desert."

The author uses his heart as well as his head, endeavoring to show that neither the East nor the West has the only way nor the best way of life, but that each can learn from the other, and that each has its own indispensable gift to offer to humankind. He believes that our real business is with God seven days of the week, that civilization is a spiritual and not a material enterprise, that the world is not divided between God and Caesar.

There is inspiration in the more than two hundred pages. However, Theosophists, trained to follow our leaders in their presentation of such basic truths as are here dealt with, and away and beyond into a satisfying philosophy of life, cannot but feel an inadequacy.

M. R.

Education in Soviet Russia, by Scott Nearing. Published by International Publishers, N. Y. Price, Cloth, \$1.50, through The Theosophical Press.

This book, comprising the plans and achievements of the new education in Russia, is one of Professor Nearing's most virile works.

A teacher himself, for twenty years in American schools and colleges, he has told of his impressions of the newer and bolder ideas being tested in Russia today.

During a protracted stay in the country, he traveled over the Ukraine, the Caucasus, and Russia, visiting all kinds of schools from kindergarten to college and universities and his book is filled with facts and observations. It is the first book to appear in America dealing with this most important subject.

Sadie I. Clark

Gnosticism, by Mary W. Barrie, M.A. Published by The Theosophical Publishing House, Adyar, India. Price, Cloth, \$1.00, through The Theosophical Press.

The title-page of this book says: "The substance of lectures delivered in the Brahmavidya Ashrama, Adyar, Madras."

Gnosticism itself has long been handicapped by being damned by the orthodox as "heresy," and frankly uncomprehended by a large majority of mankind. Through her systematic treatment of this most difficult subject, the author has lifted the veil, showing the different Gnostic sects to have had their beginnings in the ancient truths of Babylon, Egypt, Judea, and Greece. The adaptation of these truths to national habits of thought gave a geographical restriction, but did not entirely obscure the original truth.

Chronologically, geographically, and finally by charts, has the subject been placed before the

student. Typical Gnostic communities are described, each distinct in its teachings, but all common in the practice of a hard and simple life, with purity as its keynote and love as its doctrine, through which some gained "the wonderful power of vision . . . which enabled them to teach the beauty of devotion and of the Gnosis."

The teachings common to all communities, the mnemonic diagrams, the Scriptures—Hermetic and Christian—and lastly the Pistis Sophia, each has its place, and the reader grasps intellectually at least the glory of the Ancient Wisdom as the one source of the Gnosis.

Clara F. Hoover

The Panchatantra, translated by Arthur W. Ryder. Published by The University of Chicago Press. Price, Cloth, \$4.00, through The Theosophical Press.

"In the southern country is a city called Maidens' Delight. There lived a king named Immortal-Power. He was familiar with all the works treating of the wise conduct of life. His feet were made dazzling by the tangle of rays of light from jewels in the diadems of mighty kings who knelt before him. He had reached the far shore of all the arts that embellish life. This king had three sons . . . and they were supreme blockheads.

"Now when the king perceived that they were hostile to education, he summoned his counselors and said, 'Gentlemen, it is known to you that these sons of mine . . . are lacking in discernment. So when I behold them, my kingdom brings me no happiness, though all external thorns are drawn. For there is wisdom in the proverb:

Of sons unborn, or dead, or fools,
Unborn or dead will do:
They cause a little grief, no doubt;
But fools, a long life through!

And again:

To what good purpose can a cow,
That brings no calf nor milk, be bent?
Or why beget a son who proves
A dunce and disobedient?

Some means must therefore be devised to awaken their intelligence!"

"So spoke the king, and the counselors, one after another, recommended twelve years study of grammar, more years of religious study and still more of practical life.

"But one of their number, a counselor named Keen, said: 'O King, the duration of life is limited, and the verbal sciences require much time for mastery. Therefore, let some kind of epitome be devised to wake their intelligence.

"Now, there is a Brahman here named Vishnusharman, with a reputation for competence in numerous sciences. Intrust the princes to him. He will certainly make them intelligent in a twinkling.'

"When the king had listened to this, he summoned Vishnusharman and said: 'Holy sir, as a favor to me you must make these princes incomparable masters of the art of practical life. In return I will bestow upon you a hundred land-grants.'

"And Vishnusharman made answer to the king: 'O King, listen. Here is the plain truth. I am not the man to sell good learning for a hundred land-grants... Let us cut the matter short. Listen to my lion-roar. My boasting rises from no greed for cash. Besides, I have no use for money. But, in order that your request may be granted, I will show a sporting spirit in reference to artistic matters. If I do not, in six months' time, make your sons acquainted with the art of intelligent living, I will give up my own name'"

And how was it that this Brahman, with the supremely adequate belief in his own powers, undertook the large order of making three supreme blockheads into incomparable masters of the art of intelligent living? There, in the Vale of Kashmir, somewhere, more than two thousand years ago, he told them a series of tales that are among the great stories of all time.

These stories form "the epitome" that was to be "devised to awake their intelligence." And the tales are woven into five great groups, giving the collection its name, *The Panchatantra—The Five Books*.

Through the weave of the tales are dotted, like raisins in a fruit-cake and just as deliciously, wise saws set into jingle form. Proverbs which the reader has met before, from Solomon to Kipling, bob up to meet him in this old tale, spun long before *The Arabian Nights* were told.

No one interested in India should miss reading *The Panchatantra*. Such students inevitably get into touch with the mental bodies of the higher-caste folk of that Eastern land. But here is an intimate, shoulders-rubbing contact with the man in the street of India, two thousand years ago and more. Can it be anything but fascinating?

Needless to say, a spade is always called a spade and never an agricultural implement, in *The Panchatantra*. And one suspects that Mr. Ryder searched diligently for just the right phrase of our vernacular to give the spicy, vulgar touch when it was plainly indicated in the original.

It is interesting to note that Mr. Ryder is the first person to have made a complete translation of "The Five Books" into English, all other editions having been more or less complete recensions of the whole work.

Theosophists will find a further enjoyment in noting, as they read, the familiar references to karma and to reincarnation throughout the tales and proverb-jingles.

And, like all well-read folk, they will delight in tracing to this old source-book familiar bits from everywhere.

For instance, of what does this remind?

"Educating minds unfit
Cannot rescue sluggish wit,
Just as house-lamps wasted are,
Set within a covered jar."

Just so! And this?

"Go however far to find
Honest joy;
Learn from any who is wise,
Though a boy;
Give your life, the altruist's
Bliss to win;
Cut your very arm away,
If it sin."

Sometimes a familiar proverb bobs up which has come bodily from "The Five Books," as:

"A friend in need is a friend indeed,
Although of different caste;
The whole world is your eager friend,
So long as riches last."

And for sheer, homely wit, what can rival such bits from the dozens that set the book up as the best of story-books in the world:

"Caress a rascal as you will,
He was and is a rascal still;
All salve- and sweating-treatments fail
To take the kink from doggy's tail."

and:

"Indulge no angry, shameless wish
To hurt, unless you can;
The chick-pea, hopping up and down,
Will crack no frying pan."

It is easy to see how widely the wisdom has traveled that was first collected from the tale-tellers of India. And it is fascinating to know that many of these tales and proverbs were old, very old, when the collection was first made, about two hundred years before Christ was born.

Herein is the source-book of all the fable-makers of our historical world. Here is the first popular *niti-shastra*, or text-book of *niti*, we have handed down from our Eastern predecessors; *niti* meaning "the wise conduct of life"—or equivalent to that, though here again there is no precise equivalent of the word, any more than there is of karma.

Throughout, the book traces the various fundamentals necessary to living the practical social life, telling how to win the utmost possible joy from life in the world of men. One realizes, in the reading, that the man in the street in India more than two thousand years ago could give us lessons today—the best of us—in that art.

Olga Rudholm.

Our Blessed Hope, by various authors. Published by the United Lutheran Publishing House, Philadelphia. Price, Cloth, \$1.10, through The Theosophical Press.

This is a book on the Second Coming of Christ that seems to have been presented to our Headquarters Library. It consists of a series of seven sermons given by representative clergy of different denominations in the eighties. The ideas presented are much like those held by "fundamentalists" of today, only they are put in a more scholarly and (if one may use the expression) a more gentlemanly form.

There has been little change in thought among the "orthodox" on the subject of the Second Coming since these representative sermons were delivered, and therefore *Our Blessed Hope* will be a useful addition to our library at Wheaton.

Theosophists who have accepted the idea of the return of the World-Teacher should be familiar with the orthodox viewpoint, in order to be able to meet thousands of sincere Christians on their own ground with a sweet reasonableness. There is no need to combat orthodoxy; it is far better to explain or to interpret it. Many Theosophists do not seem willing to do this. "Then shall the Son of Man come in the clouds in like manner

as ye have seen Him go into heaven" can be interpreted in the terms used by Christian saints and mystics of old, describing their clairvoyant visions. We are all surrounded by a cloud of light and color—our aura. The higher part of that aura is "in heaven," since the heaven world is all around us. What more natural than that Bible Christians (knowing nothing of the human aura) should confuse the radiant auroreides with atmospheric clouds; or the intensity of light and color of a Master's aura with "chariots of fire" as Elisha did when he saw Elijah "ascend into heaven." In the same way, the prophecies could be interpreted in a more reasonable way, as for instance, substituting "the consummation of the age" for "the end of the world."

Our Blessed Hope would be a most useful book to include in any theosophical library, where members desire to refer to an authoritative statement on the Second Coming of Christ from an orthodox viewpoint.

The Rev. Charles Hampton.

Mr. Rogers' Opinion

DEAR MISS GOOLD:

I am glad that you have so greatly reduced the price of that splendid book, C.W.L.'s *Talks on At the Feet of the Master* for it should be in the library of every Theosophist. It is a theosophical gold mine. I cannot remember how many times I have read it but I am just now reading it again and I shall reread it still again and again. Each reading discloses new things that stimulate the spiritual energies and strengthen the determination to reach a higher level of attainment. The member who will read a chapter in this book each night before retiring will be very likely to find his spiritual progress greatly accelerated. I hope you can find space to mention the book occasionally, so that it may not drop out of mind in these busy days.

L. W. ROGERS

Rest cottages and Star friendship homes are springing up in many of Scotland's most beautiful countrysides, and a center dedicated to the coming World-Teacher has been established.

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